THE Life of Faith.

IN TWO

SERMONS

TO THE

UNIVERSITY OF OXFORD,

At St. *Mary*'s Church there;

On the 6th. of *January*, 1684. and *June* the 29th. following.

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THE
Life of Faith.

Hebr. 10. 38.

But the Juſt ſhall Live by Faith.

Life is that of which we are all Fond. And on the contrary, *Death* is (φοβερὸν φοβερώτατον) that which, of all, we moſt dread. (*Skin for Skin, and all that a man hath will he give for his Life.*) Job 2. 4. Inſomuch that *Life* is commonly put for *Happineſs*; and *Death* for *Miſery*.

Behold I have ſet before you (ſaith *Moſes*) *Life and Good, Death and Evil:* And again, *I have ſet before you Life, and Death; Bleſſing, and Curſing: Therefore chooſe Life, that thou and thy ſeed may live.* That is, That you may be bleſſed. And *Jeremy*, much to the ſame purpoſe, (but more literally:) *Behold I ſet before you the way of Life, and the way of Death.* And, when God at firſt threatened, *In the day that thou eateſt thereof, thou ſhalt dy the Death:* That which we commonly call *Death* (though it were a part) was but a ſmall part, of that threatening. The whole of it, was, That he ſhould be *miſerable*. And, though he did not *Dy* the *ſame day* (as to what we commonly call *Death*,) yet he did, *that day*, become *miſera-*

Deut. 30. 15. Ver. 19. Jer. 21. 8. Gen. 2. 17.

ble. And ſo had He, and all His, continued to be; if God had not found out a way to reſtore us, from *that Death*, to a Life of *Happineſs*. And what that is, the Text tells us; *The Juſt ſhall live by Faith.*

True it is, that *Death*, in the proper ſenſe, is a great Evil; and it was ſo intended by God, when he did at firſt threaten it, as a part of that *miſery*, which was to follow upon Sin.) And even the Death of a Friend, as well as our Own, may juſtly be looked upon as a great Affliction.

But, *thus to Dy*, is a much leſs Evil, than (as the Apoſtle ſpeaks) to be *Dead while we Live.* And it is an Allay to our Sorrow, (as well in reference to our own Death, as to that of thoſe we Love,) That, *he who Believeth in the Lord, though he be Dead, yet ſhall he Live: And, who ſoever liveth and believeth in him, ſhall never Dy.*

1 Tim. 5. 6.

Joh. 11. 25. Ver. 29.

You eaſily apprehend, that, when Chriſt ſaith, *He ſhall never Dy*; he did not mean it of a *natural Death*; For, thus, *It is appointed to all men, once to Dy:*) But thus rather, *He that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no power.* Or, if that expreſſion may ſeem to be of a doubtfull ſenſe, (as being involved in the obſcure phraſe of a myſtical Propheſy;) yet, that at leaſt is plain, That, *If we live after the Fleſh, we ſhall Dy; but if, through the Spirit, we mortifie the deeds of the Body, we ſhall Live. For, to be Carnally minded, is Death; but, to be Spiritually minded, is Life and Peace.*

Hebr. 9. 27. Rev. 20. 6.

Rom. 8. 13. Ver. 6.

And this is the *Life*, which the Text ſpeaks of. Which is Begun in *Grace*, and Perfected in Glory. And ſuch a *Life* is that, which *the Juſt ſhall* Live by *Faith. God ſo loved the World, that he gave his only begotten Son, that who ſo ever Believeth in him, ſhould not periſh, but have everlaſting Life.* (That is, That he ſhould be *eternally Happy.*) *He that Believeth on the Son, hath everlaſting Life; and he that Believeth not the Son, hath not Life; but the Wrath of God*

Joh. 3. 15, 16.

God abideth on him. For the Juſt ſhall Live by Faith. But, Gal. 3. 11.
if any man draw-back, my Soul (ſaith God) *ſhall have no* Heb. 10. 38.
pleaſure in him.

The firſt place where we meet with this, *The Juſt ſhall Live by Faith*, is in *Habak.* 2. 4. And we have it cited (as a ſaying very conſiderable) three times in the New Teſtament, *Rom.* 1. 17. *Gal.* 3. 11. and here *Hebr.* 10. 38.

And, in all the Four places, we have the words juſt in the ſame order: וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה: ὁ δίκαιός μου ἐκ πίστεως ζήσεται. *Juſtus ex Fide vivet*; (that of *Faith* ſtanding in the middle of the other two words, and capable of being referred to either) *The Juſt, by Faith, ſhall Live.* And may therefore be indifferently read, *The Juſt by Faith*, or *By Faith ſhall live.* (*Juſtus ex Fide*, or *ex Fide vivet.*) Nor need we be much ſolicitous, whether of the ways we read it. For it may well enough have an aſpect both ways.

But though, in all theſe places, the words ly in the ſame Order, yet with a different Emphaſis; according as the Context, and the Scope of the place direct.

In the firſt place; the Emphaſis ſeems to ly upon the Hab. 2. 4.
word *Juſt*, or Righteous; as contradiſtinguiſhed from thoſe who are otherwiſe. *His Soul that is lifted up, is not upright in him*; (and conſequently, not pleaſing to God:) *But the Juſt ſhall live by Faith.* Where he ſhews the advantage that the Juſt or Righteous have (as to the caſe there ſpoken of;) before thoſe who are not ſo; thoſe *who's heart is lifted up*, or ſtandeth out, and refuſeth to ſubmit it ſelf to God and Truſt in him.

And to the ſame purpoſe, in the place before us: where Heb. 10. 38.
we have a like oppoſition, or contradiſtinction, between the *Juſt* or *Faithful*, and thoſe who are not ſo. *The Juſt ſhall live by Faith: But, if any man draw-back* (ſaith God) *my Soul ſhall have no pleaſure in him.* Where we have (as in the other place) a Promiſe to the *Juſt* and *Faithful*;

but

but with a direct excluſion of thoſe who are otherwiſe; who *draw-back*, or Revolt from him, or ſtand-out againſt him, or believe not in him. (Which come much to the ſame paſs. And the word ἀπιστία, of a like ſenſe, in divers places of the New Teſtament, is by Interpreters indifferently expreſſed by *Diſobedience*, or *Unbelief*.)

And this place (in the Epiſtle to the *Hebrews*) though it may, in ſome words, ſeem to differ from that in *Habakkuk*; yet is, by Expoſitors, generally ſuppoſed to have a particular reſpect thereunto. Nor need we (as ſome would perſwade us) to change the reading of the Hebrew Text, to make it agree with the Greek; but it might well enough be ſo rendered as the Greek hath it, though the Hebrew were then ſo read as now it is. As is well ſhewed, by a learned Writer of our own, in his Notes upon *Maimonides's Porta Moſis*. Dr. *Pecock*.

So that, how comfortable ſo ever the Text may be, or the Promiſe therein made, to thoſe that are truly Righteous, and Believe in Chriſt: It affords ſmall comfort to thoſe that are Wicked and Unbelievers, who (while they ſo continue) are quite debarred from it. Much like to the *Pillar of the Cloud*, which was *between the Iſraelites and Egyptians*; It *gave light* to the one, but to the other was a *Cloud and Darkneſs*. Or (without ſuch metaphor or myſtical expreſſion,) as we are plainly told (*Iſai.*3.) Exod.14.19, 20.

Say ye to the Righteous, It ſhall be well with him; for they ſhall eat the fruit of their doings: But, Wo to the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him. Iſa. 3. 10. Ver.11.

In the other two places; *Rom.*1.17. and *Gal.*3.11. the Emphaſis ſeems to ly on the word *Faith*, *The juſt, ſhall live, by Faith*; or, *The juſt, by Faith, ſhall live.* ὁ δίκαιος ἐκ πίστεως ζήσεται. For, here, the main point in Queſtion was, (in both Epiſtles) concerning Juſtification to Life; Whether *by Works*, or *by Faith*. And the Concluſion

cluſion was, That, *by the Deeds of the Law, ſhall no fleſh be Juſtified in the ſight of God*; (*for by the Law, cometh the knowledge of ſin:*) But, *being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* In confirmation of which truth, the Apoſtle cites this teſtimony, out of *Habakkuk*, *For it is written* (ſaith he) *The Juſt ſhall live by Faith.* And proves it further, from the examples of *Abraham* and *David.* Who *were Juſtified* (he tells us) *not, by Works*; *but, by Faith: To whom God imputed Righteouſneſs, with works.* Thus in the Epiſtle to the *Romans.* Rom.3.20. Rom. 5. 1. Rom.1.17. Rom.4.2,5,6.

And, in like manner, in that to the *Galatians*; He argues, That *Abraham's Believing was accounted to him for Righteouſneſs:* And, That, *in him, the Gentiles alſo are Juſtified by Faith:* And do, *thereby*, become *the Children of faithful Abraham.* And this he there alſo confirms by the ſame teſtimony: *That no man is Juſtified by the Law, in the ſight of God, is evident* (he tells us,) *For the Juſt ſhall live by Faith*; or, *The Juſt by Faith, ſhall live.* That is, Being juſtified *by Faith*, we ſhall obtain *Life*; or, become *Happy.* (*Being Juſtified by Faith, we have Peace with God.*) Gal.3.6,7. Ver. 11.

So that the ſtreſs of the Proof from this Teſtimony, is laid upon thoſe words *By Faith.* Not, *of Works:* but, *by Faith.*

We have now therefore diſpatched theſe two things from theſe Words:

Firſt, That this Happineſs, whatever it be, belongs only to the *Juſt*, the Righteous, the Godly Perſon; and to no other. That is, to thoſe whom God, in favour, ſhall repute ſo.

And therefore it concerns Us, if we would partake of this Happineſs, to make ſure to be of this number. That we be ſuch as whom God will account Righteous. Otherwiſe, (how ever we may flatter our ſelves, or what ever opinion

opinion others may conceive of us,) God tells us, *His Soul ſhall have no pleaſure in us.*

Secondly, That it is by true *Faith in Jeſus Chriſt*, and no other way, that we can be reputed Juſt or Righteous in Gods ſight. Not, for any Righteouſneſs of our own:
Tit. 3. 5. *not by works of Righteouſneſs which we have done.* Our Works perhaps may look glorious in the ſight of Men; but not in the eyes of God, (that we ſhould, in His ſight, be juſtified by Them.) Our Works may ſerve to *juſtifie*
Jam. 2. 18. *our Faith.* (We may *ſhew our Faith by our Works*; and *By*
Ver. 22. *Works is Faith made Perfect:*) But it is our Faith muſt
Ver. 23. juſtifie us. *Abraham believed God* (as there it follows) *and it was imputed to him for Righteouſneſs.*

Rom. 4. 2. *If Abraham were Juſtified by Works* (ſaith S. *Paul,*) *he*
Ver. 3. *had whereof to Glory; but, not before God:* But *Abraham's Believing God* (for ſo it follows) *was accounted to him for Righteouſneſs.*

And this God would have ſo to be; That Himſelf might have all the Glory of his Grace: And, That Man may have nothing to Glory in; nothing to boaſt of. *Now*
Ver. 4. *to him that worketh* (as there it follows) *the Reward is not*
Ver. 5. *reckoned of Grace, but of Debt:* But, *to him that worketh not, but Believeth on him that juſtifieth the Ungodly; his Faith is counted to him for Righteouſneſs.*

Ver. 6. And *David alſo* (as he further argues) *deſcribeth the Bleſſedneſs of that Man, to whom God imputeth Righteouſneſs, without Works*; (that is, not upon the account of
Ver. 7. Works:) *ſaying, Bleſſed are they, who's Iniquities are for-*
Ver. 8. *given, and who's ſins are covered: Bleſſed is the man to whom the Lord will not Impute ſin.* Not, *He that hath no ſin,* (for then no man would be bleſſed;) but, *to whom it is not Imputed.*

Who ever therefore would be thus accounted Righteous in Gods ſight; muſt be contented to Diſclaim his Own Righteouſneſs, as to any thing of Merit therein: and accept

cept of this Imputed Righteouſneſs, on the account onely of Chriſts Righteouſneſs and Merits: to the benefit of which we are intituled by Faith in him.

So far is the Doctrine of S. *Paul*, from the *Popiſh* Doctrine of *Merits*, and *Supererogation*; as if we were able to do; not onely *as much* as is ſufficient; but *more than* is neceſſary, to make us Juſt on the account of Works.

But when we thus exclude the *Merits* of good Works, as to our *Juſtification*: We do not deny the *Neceſſity* of them, as to our *Practice*. For it is not every Faith, (or every thing which a preſumptuous wicked perſon ſhall call Faith,) that will Juſtifie us in the ſight of God: But, ſuch *a Faith as works by Love*; and *By Works is Faith made perfect*. Not, an Idle, Lazy Faith; But, an Operative, a Working Faith; a *Faith that purifieth the Heart*. A Living, a Lively Faith: (But, *Faith without Works is Dead*: and can, in no other ſenſe, be called *Faith*; than as a Dead man, or the Picture of a man, may be called *a man*.) A Faith in the Heart, which doth produce Holyneſs in the Life. (For, *without Holyneſs no man ſhall ſee God.*) Gal. 5. 6. Jam. 2. 22. Acts 15. 9. Jam. 2. 20. Heb. 12. 14.

For it was never the deſign of S. *Paul*, (nor of our Church neither, when ſhee ſaith, *Wee are Juſtified by Faith onely*;) to derogate from the *Neceſſity of Good Works*: But he doth directly Aſſert it. Artic. 11.

And he doth (not without ſome Indignation) Diſclaim that conſequence, that ſome would (ſlanderouſly) faſten upon his Doctrine of *Free Grace*, and *Juſtification by Faith onely*. *What ſhall we ſay then? Shall we continue in Sin, that Grace may abound! God forbid.* And, as to thoſe (for ſome ſuch there were) who (as a conſequence of his Doctrine) *did affirm, that he ſaid, Let us do evil that good may come thereof*: He ſays, *They do ſlanderouſly report it*; and, That *their condemnation is juſt*. Rom. 6. 1. Rom. 3. 8.

But you will ſay, If we be *Juſtified* (as our Church tells us) *by Faith onely*; what need is there of *Holyneſs*, or a *Godly Life?*

I ſay; Much every way. For we muſt be *Sanctified* (as well as Juſtified) if ever we be *ſaved.* And though Juſtification and Sanctification go allways together; (For God Juſtifies none, whom he doth not alſo Sanctify:) yet the Notions of the one and the other, are very different. And, whatever ſome would ſlanderouſly inſinuate, of thoſe who exclude Good Works from Juſtification; as if they were Enemies to Good Works; and held, That by Faith a man may be ſaved let his Life be never ſo Wicked: It will be found in experience, That they are not leſs *zealous of good Works*, who think that Holyneſs belongs to Sanctification, than thoſe that do thus Calumniate them. And (very often) they who talk moſt, of being Juſtified by good Works, have leaſt of them to ſhew.

'Tis (I know) the buſineſs of the Papiſts, to confound the Notions of *Juſtification* and *Sanctification*; to make way for their *Juſtification by Inherent Righteouſneſs*; that is, (if they would ſpeak out) by *Holyneſs*. (For, what elſe is Inherent Righteouſneſs?) Now, That we are *Sanctified* by *Holyneſs*, no man denies: But is it by *Holyneſs* therefore that we are *Juſtified?* or, is not this to make Juſtification and Sanctification, all one.

And truly the Papiſts have ſome Reaſon ſo to do. For it is a Doctrine by which they get Money: As being the foundation of Indulgences and Popiſh Pardons; upon purchaſing, out of the Popes Treaſury, ſomewhat of the Merits of other men (who are ſuppoſed to have had enough and to ſpare) for thoſe who have none of their own.

But, why any of Us, ſhould be fond of that Doctrine, who have no ſuch Bargains to drive, (and that directly againſt the Doctrine of our own Church) I do not ſee.

And indeed the Papiſts themſelves (how much ſoever they talk of the Neceſſity of good Works for Juſtification,) do rather hold, There is no neceſſity of them at all; (either

(either to Juſtification, or Salvation.) For there is no man ſo Wicked, and devoyd of Holyneſs and Good Works: but that, by virtue of their Prieſts Abſolution, or at leſt by the Popes Indulgence, he may go directly to Heaven, without any thing of Holyneſs or Good-works (other than giving Money to a Prieſt,) by their Doctrine; (without ſo much as touching at Purgatory by the way.) 'Tis but, by way of Commutation, paying ſo much Money (in ſtead of Holyneſs and a Good Life) and all is ſafe.

However; ſince it is (amongſt us) agreed on all hands (for I know of no Proreſtant that doubts it) that there is a Neceſſity of Holyneſs, and the practice of Good Works and a Godly Life; (if not upon the account of Juſtification, at leſt upon the account of Sanctification:) Let us all make it our buſineſs, to be *Fruitful therein.* And if we cannot agree upon the punctilio, on what Account it is neceſſary; Let us at leſt agree upon the Practiſe, of Holyneſs and a Godly Life. Rom. 6. 22.

In ſo doing; we ſhall approve our ſelves to God, adorn his Goſpel; make our own Calling and Election ſure; obtain the teſtimony of a good Conſcience in our own Breaſt; and paſs the more comfortably toward the Completion of that Happineſs, which the Text promiſeth; That *the Juſt, ſhall live, by Faith.*

And thus I have briefly run over the Doctrine of the Text (with ſome conſequents thereof) according to the Two Empaſes allready mentioned.

There is a third (to be after mentioned) but (before I leave theſe, and come to it,) I ſhall further amplify (by way of Application) on each of them.

And firſt, as to that Emphaſis on the word *Juſt*; (the *Juſt* ſhall live by Faith:) Which reſtrains the benefit of this Promiſe (whatever it be) to the *Juſt* or *Righteous* perſon. Eſpecially being attended with an Excluſive of

those that be otherwise, as here it follows, *But if any man draw-back, my Soul shall have no pleasure in him.*

And therefore, if we would be entituled to the Benefit, we must make sure of the Qualification; that we be Just and Righteous persons.

Where also we are not to consider the word *Just* in a strict acceptation; so as onely to denote *Justice* strictly taken, (as contradistinguished to Holiness, Temperance, and other virtues;) But, as comprehensive of all that is necessary to denominate a person, a Just or Righteous man, a Good man, a man (as here the phrase is) *in whom the Lord will have pleasure*; or whom he will be well pleased with.

For, though a *Good* man, a *Gracious* man, an *Holy* man, a *Just or Righteous* man, a man *after Gods own heart*, are different Names in Scripture; yet are they but as so many *Inadequate Conceptions* of the same Thing, and all denote the same Person; and (as other concretes) are often predicated one of another, and one put for another.

As in Mat. 1. 19. *Joseph being a Just man, and not willing to make her a publick example, was minded to put her away privily.* That is, a *good* man, a *kind* man, a *merciful* man. Mat. 1. 19.

For the Moderation here intimated, (as contradistinguished to what Severity might have been used,) was rather an act of *Mercy*, than of strict *Justice*. But it was a *just* man, a *good* man, a *vertuous* man, that used this *moderation.*

And so is the word *Just*, in the Text, to be understood; as comprehensive of all those Graces and Virtues necessary to make a *good man.* And here, if ever, that saying will hold good, Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔστι. *Justice is comprehensive of all Virtue.* Theognid.

So that it is not inough here to say, I do no man wrong, or, I live honestly among my Neighbours; (though that be Good:) But, art thou endued with all Virtue? and,

all

all the Graces of Gods Spirit? and doſt accordingly *live a Godly, Righteous, and Sober life* (as our Church phraſeth it,) or (as St. *Paul*, more largely) *Denying Ungodlineſs and worldly Luſts, live Soberly, Righteouſly, and Godly in* Tit. 2. 12. *this preſent World? Looking for the bleſſed hope and glorious* Ver. 13. *appearance of the Great God, and our Saviour, Jeſus Chriſt; Who gave himſelf for us, that he might Redeem us from all* Ver. 14. *Iniquity, and Purify to himſelf a Peculiar People, Zealous of Good Works?*

If not: It is not the name of *Chriſtian*, or a pretended *Faith*, that will ſecure againſt a *Wicked Life*. And he that lives a Vicious, Wicked Life; whether he pretend to be *ſaved by Faith*, or to be *ſaved by works*; he ſhall be ſaved *by Neither*, while he continues ſo.

S. *Paul* reckons up a great Catalogue of ſuch livers, 1 *Cor.* 6. (under the title of *Unjuſt* or *Unrighteous*, ἄδικοι) 1 Cor 6. 9. *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with mankind; Nor Thieves, nor Covetous,* Ver. 10. *nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* And, if any find himſelf within this Catalogue (or other the like;) Let him take heed, to make ſure of what follows: *Such were ſome of* Ver. 11. *you; But ye are Waſhed, but ye are Sanctified, but ye are Juſtified, in the name of the Lord Jeſus, and by the Spirit of our God.* Obſerve; they muſt be *Sanctified*, (as well as *Juſtified.*) No *Unclean thing* may enter there.

Secondly; As to that Emphaſis on the words *By Faith*, (in contradiſtinction to Works;) which S. *Paul* principally purſues in the buſineſs of *Juſtification*, (in the Epiſtles to the *Romans*, and to the *Galatians*, where this Text is cited:) Our Church directs in a good even way; between the *Popiſh Doctrine* of *Merits*, and the *looſe Practice* of *Licentious livers*. That is; We ſhould ſo *Practiſe Good Works*;

Works; as yet not to *Truſt in them*, to be *Juſtified by them*; either in Whole, or in Part.

As to *Juſtification*; ſhe tells us, in the 11*th* Article, (*a*) That *we are Juſtified by Faith onely*; and that this *is a Wholſome Doctrine, and full of Comfort.*

(*a*) Article 11. (Of the Juſtification of Man.) *We are accounted righteous before God, onely for the merit of our Lord and Saviour Jeſus Chriſt by Faith, and not for our own Works or Deſervings. Wherefore, that we are Juſtified by Faith onely, is a moſt Wholſome Doctrine, and full of Comfort; as more largely is expreſſed in the Homily of Juſtification.*

And, as to Good Works; ſhe tells us, in the 12*th* Article (*b*) That, though they do not Juſtifie, (but *follow after Juſtification*;) *yet are they pleaſing and acceptable unto God; are the neceſſary fruit of a true and lively Faith; and by which its known as a Tree by its Fruit.*

(*b*) Article 12. (Of Good Works.) *Allbeit that Good Works, which are the Fruits of Faith, and Follow After Juſtification, cannot put away our ſins, and endure the ſeverity of Gods Judgement; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith; in ſo much that, by them, a lively Faith may be as evidently known, as a Tree diſcerned by the Fruit.*

And in the Homily or Sermon to which the Article refers, ſhe tells us the ſame more fully. That there *can no man, by his own acts, works, and deeds, (ſeem they never ſo good) be juſtified, and made righteous before God: But every man of neceſſity is conſtrained to ſeek for another righteouſneſs or juſtification, to be received at Gods own hands: That is to ſay, the forgiveneſs of his ſins and treſpaſſes.* ----- That *this juſtification or righteouſneſs, which we ſo receive of Gods Mercy and Chriſts Merits, embraced by Faith; is taken, accepted, and allowed of God, for our Perfect and Full Juſtification.*---- That (*all the world being wrapped in ſin, by breaking of the Law,*) *God ſent his onely Son our Saviour Chriſt into the World, to Fullfill the Law for Us; and, by ſhedding of his moſt pretious bloud, to make a Sacrifice, and Satisfaction, or (as it may be called) Amends, to his Father, for our ſins; to aſſwage his Wrath and Indignation, conceived*

ceived againſt us for the ſame.—— That *ſinners, (when they turn again to God unfeignedly,) are waſhed, by this Sacrifice, from their Sins in ſuch ſort, that there remaineth not any Spot of Sin, that ſhall be Imputed to their Damnation.* That *this is that Juſtification or Righteouſneſs, which S.* Paul *ſpeaketh of, when he ſaith, No man is juſtified by the Works of the Law, but freely by Faith in Jeſus Chriſt; And again he ſaith; We believe in Jeſus Chriſt, that we be juſtified freely by the Faith of Chriſt, and not by the Works of the Law; becauſe that no man ſhall be juſtified by the Works of the Law.* That, *Although this Juſtification be Free to Us; Yet it cometh not So freely to us, that there is no Ranſom paid therefore at all. But——God hath tempered his Juſtice and Mercy together; that he would neither by his Juſtice condemn us to the Everlaſting Captivity of the Devil, and his Priſon of Hell, remedyleſs for ever without Mercy; Nor, by his Mercy, deliver us clearly, without Juſtice, or payment of a Juſt Ranſom.——And, whereas it lay not in us that to do; He provided a Ranſome for us; that was, the moſt precious Body and Blood of his own moſt dear and beſt beloved Son Jeſus Chriſt. Who, beſide this Ranſome, Fullfilled the Law, for us, Perfectly.*

With much more to the ſame purpoſe. Shewing, That *Chriſt Alone*, hath payd the *Whole Ranſome*, and made *Full Satisfaction*, to God's Juſtice; and, that our Righteouſneſs or Good Works come not in for any Share or Part thereof; as if, by them, we ſhould, at leſt in Part, be juſtified.

This Doctrine, I know, is not pleaſing to the Socinians, nor to the Papiſts.

Not to the Socinians: Becauſe they Deny that any ſuch *Satisfaction* is made to Gods Juſtice at all. For, if they ſhould allow, that, Chriſt alone were able to make, a ſufficient Satisfaction, for the Sins of All: they muſt allow him to be more than *Man*. And therefore, in order to the Denying of his Divinity, they deny his Satisfaction too.

Nor

Nor to the Papiſts: For, though they allow a Satisfaction to Juſtice; Yet they would have this to be done, at leſt in Part, by our ſelves: To make way for Purgatory; and, conſequently, for Popiſh Pardons. For, if we muſt pay, part of the Debt, our ſelves, (Chriſt having not payd the Whole,) and have not payed it in this Life; we muſt either pay it in Purgatory; or elſe (by way of Commutation) pay Money for the Popes Pardon, to be excuſed from it.

But Wee, who are not concerned for either of theſe; As neither denying Chriſts Divinity; nor being obliged to maintain Purgatory: Have no reaſon to depart from the Language of our own Church.

Now, to make this the more clear, our Church obſerves further, That there are *Three things which muſt go together in our Juſtification. Upon Gods part; his great Mercy and Grace. Upon Chriſts part; Juſtice; that is, the Satisfaction of Gods Juſtice, or the Price of our Redemption, by offering of his Body, and ſhedding of his Blood; with fullfilling the Law, perfectly and throughly. And, upon Our part; true and lively Faith in the Merits of Jeſus Chriſt; which yet is not ours, but by Gods working in us.*

So that, in our Juſtification, is not onely Gods Mercy and Grace; but his Juſtice alſo: Which the Apoſtle calls, the Juſtice of God: And it conſiſteth, in Paying the Ranſome, and fullfilling the Law.

And ſo, the Grace of God, doth not ſhut ont the Juſtice of God, in our Juſtification; but onely ſhutteth out the Juſtice of Man; that is to ſay, the Juſtice of our Works, as to be Merits of deſerving our Juſtification. And therefore S. Paul *declareth here, nothing upon the behalf of Man, concerning his Juſtification, but onely a true and lively Faith; which nevertheleſs is the Gift of God, and not Mans onely working, without God.*

And

And yet that Faith, doth not ſhut out Repentance, Hope, Love, Dread, and the Fear of God, to be joyned with Faith in every man that is juſtified: But it ſhutteth them out from the Office of Juſtifying. So that, though they be all preſent together in him that is juſtified; yet they juſtify not all together.

Nor the Faith allſo doth not ſhut out the Juſtice of our good Works, as neceſſary to be done afterwards, of Duty towards God; (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our Life:) But it excludeth them, ſo that we may not do them to this intent, to be made Good by doing them.

For all the good Works that we can do, be unperfect, and therefore not able to deſerve our Juſtification: But our Juſtification doth come freely, by the meer Mercy of God. And of ſo great and free Mercy; that, whereas all the World was not able of their ſelves, to pay, Any Part, towards their Ranſome; it pleaſed our heavenly Father of his infinite Mercy, without any our deſert or deſervings, to prepare for us the moſt precious Jewels, of Chriſts Body and Blood; whereby our Ranſome might be fully payd, the Law fullfilled, and his Juſtice fully ſatisfied.

So that Chriſt is now the Righteouſneſs of all them that truly do believe in him. He, for them, payd the Ranſome by his Death. He, for them, fullfilled the Law, in his Life. So that now, in him, and by him, every true Chriſtian man may be called, a Fullfiller of the Law: For as much as that which their Infirmity lacked, Chriſts Juſtice hath ſupplied.

I have recited theſe Words the more fully; that you may clearly ſee, what is the Doctrine, and Language of the Church of *England*. And this, I hope, we All take to be good Doctrine. For my part, I think it is.

I might add, if it were neceſſary, a great deal more: As that, where it tells us, That *Man cannot make himſelf righteous by his own Works; neither in Part, nor in Whole.*

For that were the greateſt Arrogancy and Preſumption of Man; that Antichriſt could ſet up againſt God; to affirm, that a man might by his own Works, take away and purge his own Sins, and ſo juſtifie himſelf. But Juſtification is the Office of God only; and is not a thing which we Render unto him, but which we Receive of him; ---- by his free Mercy, and by the only Merits of his moſt dearly beloved Son, and our only Redeemer, Saviour and Juſtifier, Jeſus Chriſt.

But I leave thoſe, who would ſee more of it, to ſeek it, in the firſt, ſecond, and third Parts of the *Sermon of Salvation*; the firſt, ſecond, and third parts of the *Sermon of Faith*; and the firſt, ſecond, and third parts of the *Sermon of Good Works*.

And, indeed, the nature of the thing will not bear it; that any Works of our own ſhould, even in part, Juſtify us. For Juſtification being an Act of God, Remitting our Sins, for the Ranſome and Satisfaction made to his Juſtice: It cannot be, that any thing which we can now do, can be (any part of) ſuch Ranſome or Satisfaction. For all that we can do, is but (part of) what is due for the preſent. (As our Saviour tells us; *When we have done all; we are unprofitable Servants; we have done but what was our Duty to do.*) And there is nothing of Surpluſage, which might accrew, toward Satisfaction for what is paſt. Like as a Tenant, who is run deep in *Arrears of Rent*; cannot, by paying (part of) the *Growing Rent* for the future, make Satisfaction for the *Arrears* allready incurred. For, this *growing Rent* was due allſo.

Luk. 17. 10.

If it be ſaid, (as perhaps it may,) That, on this account, we muſt renounce our Faith allſo. For neither doth Faith, Satisfie Gods Juſtice, or Deſerve our Juſtification:

I ſay ſo too; That Faith as a Grace, or Faith as a Work, doth not juſtifie us. But onely as, by it, we embrace the Righteouſneſs of Chriſt; by which Righteouſneſs alone (ſo embraced) we can be Juſtified.

And

And I ſay ſo the rather; becauſe our Church ſays ſo too; in theſe words: *The true underſtanding of this Doctrine, We be juſtified freely by Faith without Works; or, that we be juſtified by Faith in Chriſt onely; Is not, that this our own Act, to Believe in Chriſt; or, this our Faith in Chriſt, which is within us, doth Juſtify us; (for that were to count our ſelves to be juſtified by ſome Act or Vertue that is within our ſelves:) but the true meaning thereof is; That, allthough we Hear Gods Word, and Believe it; allthough we have Faith, Hope, Charity, Repentance, Dread and Fear of God within us; and do never ſo many Works thereunto; yet we muſt renounce the merit of all our ſaid Vertues, of Faith, Hope, Charity, and all other Vertues and good Deeds, which we either have done, ſhall do, or can do; as things that be far too weak, and inſufficient, and unperfect, to deſerve Remiſſion of our Sins and our Juſtification; and therefore we muſt Truſt onely in Gods Mercy, and that Sacrifice which our High-Prieſt and Saviour Jeſus Chriſt the Son of God once offered for us on the Croſs, to obtain thereby Gods Grace, and Remiſſion of Sins, Original and Actual.* ------ And, *as great and as godly a Vertue as the lively Faith is, yet it putteth us from it ſelf, and remitteth or appointeth us unto Chriſt, for to have, onely by Him, Remiſſion of Sins, and Juſtification. So that our Faith in Chriſt (as it were) ſaith unto us thus; It is not I that take away your ſins, but it is Chriſt onely; and, to him onely, I ſend you for that purpoſe; forſaking therein all your good Vertues, Words, Thoughts, and Works, and onely putting your Truſt in Chriſt.*----

Nevertheleſs, becauſe Faith doth directly ſend us to Chriſt for Remiſſion of our Sins; and that, by Faith given us of God, we Embrace the Promiſe of Gods Mercy, and of the Remiſſion of our ſins, (which thing no other of our Vertues or Works properly doth:) therefore Scripture uſeth to ſay, That Faith without Works doth Juſtify.

So that, according to the Doctrine of our Church, neither our other Works and Graces; nor even Faith it ſelf

as a Work, or as an Habit or Grace in us, doth Juſtify us: But onely as it Accepteth and Embraceth the Righteouſneſs of Chriſt, for which alone our Sins are Remitted, and We Juſtified; not for any thing done by us. Which Accepting or Embracing the Promiſe of God, and Salvation by Chriſt therein offered; is not ſo much an Act of the Underſtanding, Aſſenting to a Truth, (for thus the Devils believe, and Wicked men;) as, an Act of the Will, Accepting of it, and Conſenting to it, and Truſting in it; which the Devils and Wicked men have not.

This being the language of Our Church; I would not willingly depart from it: or gratifie the Papiſts ſo far, as to join with them in reproching our Church, as Decrying good Works, becauſe we ſay, We are not Juſtified by them.

If any ſhall yet ſay, That, when they affirm, We are not Juſtified by Faith onely, but by Works allſo; they mean not, That either the one or the other doth Merit Gods Favour and the Remiſſion of our Sins; but onely, That both Faith and Works are neceſſary to the Party Juſtified: and, That, by Juſtification, they mean, all that is required to make one a *Good Man*, and one *qualified for Heaven and Salvation*; which cannot be without theſe.

I ſay: The *meaning* is good; But, ſo to ſpeak, is not to ſpeak Diſtinctly (and like a Scholar) but to ſpeak confuſedly, and to Jumble together thoſe things, which, in themſelves, are very Diſtinct.

For, in order to Salvation, there are many other things neceſſary, beſide Juſtification. There is Election, Regeneration, Juſtification, Adoption, Sanctification, and (as the fruits hereof) a Holy Life, with Perſeverance therein to the end. Of which Divines uſe to ſpeak diſtinctly; and conſider, ſeparately, what belongs to each.

Election, is the Act of God; which we are not curiouſly to pry into: nor can we know it otherwiſe, than as the Effect diſcovers it in time.

Juſti-

Juſtification, is an Act of God allſo; and (as to a perſon peccant) it is the Remiſſion of Sins; upon which we are, in Gods account, reputed as Juſt or Innocent; and this onely for the Satisfaction which Chriſt hath made, not for any Work of ours. And this Satisfaction of Chriſt, is (by us) embraced by Faith (accepting this Salvation offered by Chriſt,) not, by any other Grace.

Adoption, is an Act of God likewiſe; whereby he reputes us his Children, and Heirs of his Kingdom: which is, for the Merits of Chriſt, Purchaſing Heaven for us; whereby we are entituled to that *Purchaſed Poſſeſſion.* And this, by us, is Accepted by Faith allſo. Eph. 1. 14.

And all thoſe are Relative Acts, (of God *towards* us;) rather than Works wrought *in us.*

But Regeneration and Sanctification, are Works of God, wrought *in us*, by his Spirit; (and produce not one a *Relative*, but a *Real* change:) Whereby is wrought in us a *New Nature*, (or as the Scripture calls it) the *New Man*, or the *New Creature:*) whereby Holyneſs, and the Graces of Gods Spirit, are Begun, and Increaſed gradually; till we come to that of *the perfect man*; *to the meaſure of the ſtature of the fullneſs of Chriſt*; to that Perfection which we ſhall attain in Glory. Eph. 4. 24. Gal. 6. 15. Eph. 4. 13.

And the Practiſe of Holyneſs, and a Godly Life, (toward God and toward Man,) are the Fruit and Effects of ſuch Holyneſs and Sanctification; and neceſſary allſo to Salvation.

So that Holyneſs and a Good Life; with the Works of Piety, Charity, and other good Deeds; are indeed Neceſſary to Salvation; but belong properly to Sanctification, rather than to Juſtification.

And I would Ask thoſe Men who chooſe to ſpeak otherwiſe; Whether they think that, beſide Juſtification, there is ſuch a thing as Sanctification?

The Papiſt (if he would ſpeak out) muſt ſay roundly, There

There is not. For, when they ſay, we are juſtified by *Inherent Righteouſneſs*; that is, by *Holyneſs*: they leave nothing for *Sanctification*.

But We, who think that Juſtification and Sanctification (though of the ſame Perſon) be different Notions: Why ſhould we not rather refer *Sanctity* to *Sanctification*.

If it be ſaid, That the Juſtified and the Sanctified perſon, are the ſame: and therefore we need not ſo nicely diſtinguiſh between Juſtification and Sanctification.

I ſay; 'Tis true, the Perſons be the ſame: But the Notions be different. And, though we may truly ſay *Juſtus eſt Sanctus*, or *Juſtificatus eſt Sanctificatus*; yet not, *Juſtificatio eſt Sanctificatio*. (*He that is Juſtified is Sanctified*; but not, that *Juſtification is Sanctification.*) And a little Logick would teach a Freſh-man, That *Concretes* may be predicated one of another, when the *Abſtracts* may not. We may ſay, that *Homo eſt Animal*, but not that *Humanitas eſt Animalitas*: Or, that *Homo eſt Albus*, but not *Humanitas eſt Albedo*.

If, laſtly, It be thought Advantageous to the Practiſe of Holyneſs and a Godly Life, to ſay, that we are Juſtified by it.

I ſay; Neither is this Neceſſary. For this is as well done by preaching the *Neceſſity* of *Regeneration and Sanctification*; as without which we cannot hope for *Salvation*. And then, the Exerciſe of Holineſs and a Godly Life, comes in properly in its own place; as the neceſſary Effect of Sanctification.

And in this capacity it is that our Church (without derogating any thing from the neceſſity of them) doth place Good Works; as the neceſſary *Fruits* of that *Faith* which Juſtifies; and a Pretenſe of Faith, without theſe, ſhe eſteems to be, not *Faith*, but *Fancy*.

And therefore, though ſhee *exclude them* (as hath been ſaid) *from the Office of Juſtifying*; yet thinks them neceſſary

ſary *to be joined with Faith in every Perſon that is juſtified.* And makes it *the Office and Duty of every Chriſtian man unto God,----not to paſs the time of this preſent life unfruitfully, and idly, (not caring how few good Works we do, to the Glory of God, and the Profit of our Neighbours;) Much leſs, to live contrary to the ſame.----For that Faith (ſhe tells us) which bringeth (without Repentance) either Evil Works, or no Good Works; is not a right, pure, and lively Faith; but a dead, deviliſh, counterfeit, and faigned Faith; as S.* Paul *and S.* James *call it. For even the Devils Know, and Beleeve, That Chriſt was born of a Virgine; That he faſted fourty days and fourty nights, without meat and drink; That he wrought all kind of Miracles, declaring himſelf very God; They beleeve alſo, that Chriſt, for our ſake, ſuffered moſt painfull Death, to redeem from Everlaſting Death; And that he Roſe again from Death the third day: They beleeve, that he Aſcended into Heaven, and ſitteth on the Right hand of the Father, and at the laſt end of this World, ſhall come again, and Judge both the quick and the dead. Theſe Articles of our Faith, the Devils Beleeve: And ſo they Beleeve all all things that be written in the New and Old Teſtament to be true: And yet, for all this Faith, they be but Devils, remaining ſtill in their damnable ſtate, lacking the very true Chriſtian Faith. For the right and true Chriſtian Faith is, not onely to believe that holy Scripture, and all the foreſaid Articles of our Faith, are true: But alſo to have a ſure Truſt and Confidence in Gods merciful Promiſes, to be ſaved from everlaſting Damnation by Chriſt: Whereof doth follow, a Loving heart to Obey his Commandements. And this true Chriſtian Faith, neither any Devil hath: nor yet any man, which in the outward Profeſſion of his Mouth, and in his outward Receiving of the Sacraments, in coming to the Church, and in all outward appearances, ſeemeth to be a Chriſtian, and yet in his Living and Deeds ſheweth the contrary.*

So

So that Our Church is far from allowing an Idle, Lasy Life; much less a Sinful and Wicked Life, to accompany Faith: But tells us, that, where these are, Faith is not.

There is indeed (she tells us) *a Faith which in Scripture is called a Dead faith: which bringeth forth no good Works; but is idle, barren, and unfruitful; which is, by S.* James *compared to the Faith of Devils.----And this is not properly called Faith:----(as a Dead man, is not a Man.)----But, as he thus readeth* Cæsar's *Commentaries, Beleeving the same to be True, hath thereby a Knowledge of* Cæsar's *Life, and notable Acts, because he beleeveth the History of* Cæsar: *Yet is not properly sayd, That he Beleeveth In* Cæsar; *of whom he looketh for no help or benefit. Even so, he that Beleeveth, That, all that is spoken of God in the Bible, is True; and yet liveth so Ungodly, that he cannot look to enjoy the Promises and Benefits of God: Although it may be sayd, That such a man hath a faith and belief To the Words of God; yet it is not properly sayd, That he beleeveth In God; or, hath such a Faith and Trust In God, whereby he may surely look for grace, mercy, and everlasting life at Gods hand; but rather for indignation and punishment, according to the merits of his wicked life.*

If then they phantasy, that they be set at liberty from doing all good works, and may live as they list; they trifle with God, and deceive themselves. And it is a manifest token, that they be far from having the true and lively Faith; and allso far from knowledge, what true Faith meaneth.

For the very sure and lively Christian Faith is, not onely to Beleeve all things of God, which are contained in holy Scripture; but allso is an earnest Trust and Confidence in God.----

This true, lively, and unfeigned Christian Faith, is not in the Mouth and outward Profession onely; but it liveth and stirreth inwardly in the Heart.----This Faith doth not ly Dead in the Heart; but is Lively and Fruitfull in bringing forth Good Works.----This true Faith, will shew forth it self; and cannot long be Idle: For, as it is written, The Just man doth Live by his Faith.----

Deceive

Deceive not your ſelves therefore, thinking that you have Faith in God,----When you live in Sin: For then your Ungodly and Sinfull Life declareth the contrary, whatſoever you Say or Think.

With much more to the ſame purpoſe. Shewing the Neceſſity, of Good Works, to our Salvation; though we be not Juſtified by them. With many ſerious Exhortations to the Preacher of them.

And this is that ſafe way, which (I ſayd) our Church directs in this point. To be Fruitfull in Good Works: not, as to be Juſtified by them: But, as the Neceſſary Fruits of that Faith by which we are Juſtified.

Thus have I conſidered the Words (*The Juſt ſhall live by Faith,*) according to both theſe *Emphaſes* allready mentioned. That on the word *Juſt*, or Righteous, as (contradiſtinguiſhed from the *Wicked:*) And that on the word *Faith*; as contradiſtinguiſhed from *Works*, in the point of Juſtification.

But (beſide thoſe Two already mentioned) there is yet a Third Emphaſis, of which theſe words are capable: And which, I think, is principally intended in this place.

By *Life* (as is already ſhewed) is meant *Happyneſs*, (as, on the contrary, by *Death* is meant *Miſery.*) Now the Chriſtians *Life*, *of Happineſs*, is commonly diſtinguiſhed into that of *Grace*, and that of *Glory*. That of *Glory*, is to be expected hereafter; and is the *Completion* of our Happyneſs, or (as the Apoſtle calls it) *the End of our Hope, even the Salvation of our Souls.* That of *Grace*, is the *Exerciſe* of our Faith, here: Which the Text calls *Living by Faith.* And S. *Paul*, elſewhere, *The Life which I now live in the Fleſh, I live by the Faith of the Son of God.* And this, I think, (though not Excluſive of the Life of Glory) is that which is here principally (and moſt emphatically) intended, when he ſaith, *The Juſt ſhall live by Faith.*

1 Pet. 1. 9.

Gal. 2. 19.

And this I judge, not barely from the Form of the Words themſelves, (which ſtand equally fair for all thoſe Emphaſes already mentioned:) but from the Scope of Content, which lookes this way.

For ſuch is the Richneſs of the Scripture language, That, comprehenſive Words, are improvable to different Purpoſes, according as a different Accent or Emphaſis may be putt upon them; and all included within the general Scope of them.

Now, if we look back to *Verſ.* 19. (and thoſe that follow,) we find the Apoſtle *Paul*, whom I take to be the Author of this Epiſtle, (and ſo doth our Church of *England*, as appears by the Title which our Tranſlators prefix to it;) Or, whoever elſe were the Author of it, (of which we need not here be very ſolicitous;) After he had, before, cleared that Doctrine, That the Legal Offerings and Sacrifices, were but Types of that One Oblation of Chriſt; And, This, the Accompliſhment of what was Preſignified in Them: Makes this *Uſe*, or Inference from that Doctrine;

Heb. 10. 19. *Having therefore Boldneſs to enter in the Holieſt, by the Blood*
Ver. 20. *of Jeſus; By a new and living way, which he hath conſecra-*
Ver. 22. *ted for us; through the Vail, that is to ſay, this Fleſh: Let us draw near, with a true Heart, and full aſſurance of Faith; having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.*

Where, beſide the *Aſſurance of Faith*; he preſſeth alſo for *Holyneſs* of Life; both in Soul, and Body.

And that, both Singly, and Jointly; in Publike, and Private. As which we are not onely to Practiſe Our ſelves, but to Promote (as we have opportunity) in others alſo.

Ver. 24. For ſo it follows; *And let us conſider one another, to Provoke to Love and Good Works: Not forſaking the Aſſembling of our ſelves together, as the manner of ſome is.*

And, having then intimated the Dangers which hereby
Ver. 32, 33, 34. they might incur; as *Reproches, Afflictions, Spoiling of Goods,* and

and the like; of Themſelves, and their Friends; (*being made a Gazing-ſtock* themſelves, and *Companions of thoſe that were ſo uſed*;) *Enduring patiently the ſpoiling of their goods*, &c. Not onely, from the common practiſe of Wicked and Profane men, who are ever prone to *ſcoff* at the *Power of Godlineſs*; (*walking after their own Luſts*; *having a Form of Godlineſs, but Denying the Power of it*:) But eſpecially at a Time and Place wherein it was not countenanced by the Publike Authority; (the Government being the Heathen.) Ver. 33. Ver. 34. 2 Pet. 3. 3. 2 Tim. 3. 5.

And, that therefore *they had need of Patience, that, after they had done the Will of God, they might receive the Promiſe.* Heb. 10. 36.

Their chief Reward not being in preſent Poſſeſſion, but in Expectance onely.

Yet ſhould they not be Diſcouraged; *For, yet a little while, and he that ſhall come Will come, and will not Tarry.* The Reward will certainly come, in due Seaſon, (לְמוֹעֵד *at the appointed time,*) and not be put off beyond that: וְלֹא יְאַחֵר it will not be *Delayed too long*, or (as in *Habakkuk*) it will not *come too late*; *but, at the End, it ſhall ſpeak, and not Ly.* Ver. 37. Hab. 2. 3. Heb. 10. 37.

And, in the mean time, *The Juſt ſhall live by Faith. But, if any man draw-back, my ſoul ſhall have no pleaſure in him.* Ver. 38.

So that the Words are, manifeſtly, a *Direction* and *Encouragement*, for the *Exerciſe of our Faith*, while we are yet but in *Expectation* of the Promiſed *Reward*; which is, hereafter, to be completed. So to *Live by Faith* here, that we be not Diſappointed of our Hopes hereafter.

And the ſame he purſues in the following Chapter; Giving us Great Examples, (of Living by Faith,) and the Advantages, (of ſo doing:) in *Abel, Enoch, Noah, Abraham, Sarah, Iſaac, Jacob, Joſeph, Moſes*, and a many more; throughout the whole Eleventh Chapter. Heb. 11.

And then Exhorts them (in the beginning of the Twelfth Chapter) That, *being compaſſed about with ſo great a Cloud* Heb. 12. 1.

of Witneſſes they ſhould themſelves do, as thoſe before had done.

The great Doctrine of the Text therefore, is this, That it is our *Duty*, and it is our *Privilege*, to *Live by Faith.* That is, to Live in a conſtant Exerciſe, of that Grace, upon all occaſions.

It is our *Duty*, which we Ought to do; And it is our *Privilege*, that we May do it. It is our *Duty*, to Truſt in God: And it is our *Privilege*, that we have a God to truſt in.

Nor doth this Duty, and Privilege, concern theſe onely to whom this Epiſtle was particularly directed; *the Chriſtian Hebrews.*

But it looks *Backward*; to the Firſt Ages of the World: and *Wider*, than the Jewiſh Nation.

I ſay, firſt, It looks *Backward* to the firſt Ages of the World. Not onely before the Coming of Chriſt; but even before the Eſtabliſhment of the Jewiſh Church. To
Heb. 11. 4,5,7. *Abel*, *Enoch*, *Noah*, (before *Abraham*;) and then, to *Abra-*
Ver. 8,9,20,21 22. *braham*, *Iſaac*, *Jacob*, *Joſeph*, (before *Moſes.*) All which are ſayd to *Live by Faith.* And even by the *ſame Faith*, to which he doth there exhort the Chriſtian Hebrews.

It was the ſame *Chriſt*, the ſame *Goſpel*, (though not ſo clearly reveiled:) and the ſame *Eternal Life* which they expected, (though they were more in the dark, as to the particulars; and the diſtinct ways and methodes of bringing it to paſs.)

Gen. 2. 17. And, as the firſt Threatening (*In the day that thou Eateſt thereof, thou ſhalt ſurely Dy,*) extended to Spiritual and Eternal Death, as well as the Natural; (For we are not to ſuppoſe, that God Inflicts a greater Puniſhment than what he threatened:) So the *Life* there Promiſed (by
Levit. 18. 5. way of Inſinuation,) and elſewhere Expreſſed, (*He that*
Ezek. 20. 11. *doth them, ſhall Live in them*;) muſt be underſtood in a like ſenſe; (not of Temporal Promiſes onely, but of Spiritual and Eternal. And

And the Apoſtle expounds it, if the *ſame Life* (or what is equivalent) to be obtained (by the firſt Covenant) upon condition of *Obedience*; and (by the ſecond Covenant) *by Faith in Chriſt. That no man is Juſtified by the Law in the ſight of God, is evident*; *For the Juſt ſhall live by Faith: And the Law is not of Faith*; *but, the Man that Doth them, ſhall live in them.* The ſame Life, or Bleſſedneſs; though by different ways attainable. Gal. 3. 11, 12. Rom. 10. 5, 6.

And the Apoſtle, here, ſhews; That it is the ſame *Faith*, by which *We beleeve to the ſaving of our Souls*; and by which *the Elders obtained a good Report.* Heb. 10. 39. Heb. 11. 2.

And *by Faith* Abraham (*with* Iſaac *and* Jacob, *Heirs with him of the ſame promiſe, Sojourned in the Promiſed Land, as in a ſtrange Countrey*; (of which, though promiſed to them, they had no other Enjoyment, than mere Strangers:) *For he looked for a City, who's Builder and Maker was God*; (another kind of City, than thoſe on Earth.) *All theſe Died in Faith, not having Received the* Promiſes; (which were therefore ſuch as were to be enjoyed, after Death;) *but ſeeing them afar off, and were perſwaded of them, and Embraced them, and confeſſed that they were Strangers and Pilgrims upon Earth*, (this being not the Countrey they ſought for:) *For they that ſay ſuch things, declare plainly, that they ſeek a Countrey*, (ſuch a Countrey as yet they had not.) *And truly, if they had been mindful of ſuch a Countrey as that from whence they came*; *they might have had opportunity to have returned*; *But now* ('tis manifeſt) *they deſire a Better Countrey*; *that is, an Heavenly. Wherefore God is not aſhamed to be called Their God*, (the God of *Abraham, Iſaac*, and *Jacob*;) *For he hath prepared a City for them.* By all which, the Apoſtle doth not only *Declare* (that they expected an Heavenly Happineſs,) but *Argues* ſtrongly, That it muſt needs be ſo. Ver. 8, 9. Ver. 10. Ver. 13. Ver. 14. Ver. 15. Ver. 16.

And, *by Faith*, Moſes (he tells us) *Eſteemed the Reproches of Chriſt, greater Riches, than the Treaſures of* Egypt: Ver. 26.

For

For he had respect to the Recompense of Reward; as Seeing
Ver. 27. *him that is Invisible.*
Ver. 35. *Others were Tortured, not accepting Deliverance; that they might obtain a better Resurrection.*
Ver. 36. *Others had Tryal of* (or *did undergo*, πεῖραν ἔλαβον, *expertisunt,*) *Cruel Mockings; of Bonds and Imprisonment;*
Ver. 37. *Were Stoned, were Sawn asunder; were Slayn with the Sword,*
Ver. 39. &c. *And all these having obtained a good Report through Faith* (μαρτυρηθέντες διὰ πίστεως) *received not the Promise,* (their Faith was exercised on better Promises, than of
Ver. 40. what they here received;) *God having provided for them Better things; that they without us should not be perfect:* (the Promises to them, and those to us, being the same.)

Again; As this Duty and Privilege (of Living by Faith) extended *Backwards* (to the times before Christ;) So, it extends *Wider* than the Nation of the Jews. (A Blessing which the Gentiles are particularly concerned in: and
January 6. which we, this day, celebrate; *The Epiphany, or the Ma-*
Gal. 3. 14. *nifestation of Christ to the Gentiles.*) *For the Blessing of* Abraham *is come upon the Gentiles also, through Jesus Christ: that We might receive the promise of the Spirit, through Faith.*
Ver. 8. *And the Scripture foreseeing* (προϊδοῦσα) *that God would Justify the Heathen through Faith; preached before* (προευηγγελίσατο *did before hand preach the Gospell*) *to* Abraham,
Ver. 7. *saying, In thee that all Nations be blessed. So then, they which are of Faith, the same are the Children of* Abraham;
Ver. 9. *They which be of Faith, are Blessed with faithfull* Abraham. And are therefore of the number of those (as there it follows) who shall *Live by Faith.*
Ver. 11.

Now, if it be asked, What it is thus to *Live by Faith:* It is too large a Task, for one Sermon, to give a full account of it. For allmost the whole Bible, and the Practise of the Saints in all Ages, are but a Comment on it. I shall therefore content my self, to give a short account of some of the chief Heads thereof.

To

To Live by Faith, therefore, is, Firſt, *to Beleeve the Word of God*; to give Credit to the Truthes of God, or things by him declared; how unlikely ſoever they may ſeem to be, and however different from the common Sentiments of Natural men, or what the Light of Nature alone could teach us. For, though there be nothing in Divine Truths *Contrary* to what the Light of Nature (truly underſtood) may teach us: Yet there may be ſome things much above it; which, without Revelation, cannot be known.

Thus; *By Faith we Beleeve, That the Worlds were made, by the Word of God; that things that are now ſeen were made, not of things that do appear.* That is, that the now viſible World was not made up of ſuch things as we now ſee: or, that there was no præexiſting Matter (ſuch as we now ſee) of which it was made; but was indeed made of Nothing. Heb. 11. 3.

Which however contrary to the ſentiments of Philoſophers (*Ex nihilo nihil, in nihilum nil poſſe reverti,*) That nothing can be made out of Nothing: Yet, when God hath told us, that it is ſo; we are to give full credit to it.

There is indeed nothing from the Light of Nature Contrary hereunto; why we ſhould Disbeleeve it, when it is Reveiled: But yet we are ſayd to *know it by Faith*, becauſe it is Above what Nature alone could have taught.

For, when we ſee this glorious Fabrick of the World: we might well admire it; but could never know, whence it was, if God had not told us.

For though Naturaliſts have, with a great deal of Reaſon, talked of (a δημιουργὸς, or *Cauſa prima*) a *Common Maker*, or *Firſt Cauſe*; which ſhould give Original to all things elſe: Yet this was but, either from ſome faint Remains of an ancient Tradition, from *Adam* and *Noah* downward to after Ages: Or, at moſt be Conjectural, and Groping in the dark; and Gueſſing at this, as a more likely Suppoſition, than, That it had Allways been; or, ſhould take its beginning from a Fortuitous Concurſe of Atomes.

Which,

Which yet the *Wits* of this Age, as they would be thought,
Pſal. 14. 1. (or the *Fools* rather,) would now cry-up as the more Rational: (Without conſidering, If they muſt at leſt allow *Eternity* to *Matter*; why not rather, to a Wiſe and Knowing Agent:) Onely, becauſe their *Wickedneſs*, hath made them think it their *Intereſt*, That *there be no God* (to call them to account for it:) And therefore would fain perſwade themſelves, *That there is none.* And think there is nothing ſo Abſurd, which they would not rather Beleeve, than *That there is a God.*

And, what is ſayd of the *Creation of the World*; may be equally applyed to the *Immortality of the Soul*, the *Reſurrection of the Body*, and the *Eternal ſtate of Bliſs or Miſery* hereafter (according as Men have, or have not, approved themſelves to God;) and others of like nature. Of all which, what ever faint Conjectures, or doubtful Traditions, the Heathen might have from the Light of Nature: they were
2 Tim. 1. 10. yet much in the dark, till *Immortality was brought to Light, by the Goſpel.*

Not that I take pleaſure, to Decry, Diſparage, Depreciate, or Invalidate, that Light which Nature and Reaſon afford us, toward Reveiled Truthes. For this, I think, we ought rather to Cheriſh, to Enforce, and Improve what we can, (rather than to Enervate or Elude;) as of great ſubſerviency to that of Faith. For, while we ſtudy to Elude theſe Arguments; we are ſo far doing their Work, who would Elude the Scripture too.

For, even where we cannot (from Nature alone) con-
Tit. 1. 11. clude an abſolute Certainty; ſo as to *Stop the Mouths* of
1 Cor. 11. 16. thoſe that love to Cavil, or (as the Apoſtle ſpeaks) *liſt to be Contentious:* Yet, if this afford us (from conſiderations Natural and Moral) Probable Arguments, and a Multitude of them, all concurring to ſhew, That it is not *Impoſſible*, not *Improbable*, but very *Likely*, that theſe things *May be ſo*; It is a great Preparative to the Beleeving of a *Revelation*, that ſays *It is ſo.* And

And ſuch Arguments, we find, the Apoſtles did oft make uſe of, to very good Purpoſe, and with very good Succeſs.

A *Cloud of Witneſſes* (though each ſingly may ſeem but Cloudy,) may afford a conſiderable Light; (like the *Stellæ Nebuloſæ* in the *via Lactea.*) And Probable Arguments, though not ſingly Demonſtrative; yet, where there be Many of them, and thoſe Concurrent, (and Nothing to the Contrary,) Experience tells us, in affaires of all natures, create at leſt *Violent Preſumption*, and oft obtain a firm *Aſſent.* And 'tis ſeldome we have a greater Evidence, either for Determining Civil Affairs, or for Stating the Hypotheſes of Nature.

There is none of us can Doubt, but that there is ſuch a place as *Rome:* though we have not ſeen it, and though, of all thoſe who have Told us ſo, there is no one who might not poſſibly have told a Ly. But, a Concurrence of many Probabilities, paſſeth for a ſufficient Proof.

And ſuch Arguments, how ever we now look upon them as not Demonſtrative; were yet of ſuch force with the Heathens (who had no better Light to Determine them) at leſt with the Wiſeſt of them; that they judged it a matter, at leſt, of great Probability, if not of abſolute Certainty, That the Souls of men are Immortal, and, That there is a State of Rewards and Puniſhments after this Life.

Who ſhall therefore *riſe up in Judgement, with the men of this Generation, and Condemn them*; who disbeleeve it under a greater Light. Mat. 12. 41, 42. Luk. 11. 31, 32.

But, when all is done; the Fulleſt and Cleareſt Evidence, is from Revelation: Whereby, what, to Reaſon, was very Probable, is, to our Faith, made Certain.

The Jews indeed had ſome better Knowledge of theſe things, than the Gentiles had. Not onely their great Rabbi's; but even Ordinary perſons, and thoſe of the other Sex; According to that of *Martha*, concerning *Lazarus*, *I know that he ſhall Riſe again in the Reſurrection, at the laſt day.* Joh. 11. 24.

Mar.22.23-32. And the Sadduces (before the Reſurrection of Chriſt, and the full Diſcovery of the Goſpell,) expoſtulating with Chriſt, concerning the Reſurrection; is an Argument, that, though themſelves did disbeleeve it, it was an Opinion commonly received by the reſt of the Jews, That the Dead ſhould riſe again.

But They had it by Revelation; not, by Natural Light onely.

Now theſe Great and Momentous Truthes, which God hath vouchſafed thus to make known, we are to *Beleeve* by Faith.

And that not onely ſo as to give Credit to them, as mat-
Jam. 2. 19. ters of News; (for, thus, *the Devils Beleeve*; *and Tremble*:) But, ſo to Beleeve, as to Live ſutably; ſo to Live, as becomes thoſe who Beleeve ſuch things.

Secondly; As we are thus (in general) to beleeve the *Word* of God: So, particularly, to beleeve the *Commands* of God; And, ſo to live, as becomes thoſe that beleeve theſe to be God's Commands: That is, To Obey them, and Conform our ſelves unto them; however contrary to our perverſe Inclinations.

Luk. 9. 23. Mat. 10. 38. Mar. 8. 34. Mat. 19. 21. Mar. 10. 19. Joh. 12. 25. If Chriſt command us, *To Deny our ſelves*; *To take up our Croſs and follow him*; *To ſell all* (it need be) *and give to the Poor*; *To Leave Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Lands, for His ſake and the Goſpell*; yea, *or Life it ſelf*; *To pull out a Right Eye, or Cut off a Right Hand, in caſe they Offend*, (or part with what is as dear to us as theſe:) We muſt Obey it.

Heb. 11. 8. Thus (among the many Examples in the following Chapter,) *By Faith* Abraham, *being Called of God, Obeyed*; *and went out he knew not whither*, (forſaking his Countrey, and
Ver. 9. his Fathers Houſe, in Obedience to Gods Command;) *and Sojourned in the Land of Promiſe, as in a Strange Land.*

Ver. 17. *By Faith* Abraham, *when he was Tryed, Offered up* Iſaac: *And, he that had received the Promiſes, Offered-up his onely*

begotten

begotten Son; *Of whom it was ſayd, That in* Iſaac *ſhall thy Seed be Called.* Without diſputing, How this was conſiſtent with the Bowels of a Father; or, How unacceptable News it would be to *Sarah*, when ſhe ſhould hear it; or, How conſiſtent with that great Promiſe (wherein all the Nations of the Earth were concerned,) That *in his Seed*, (that is, in *Iſaac*, and what ſhould proceed from him,) *all the Nations of the Earth ſhould be Bleſſed*: He preſently addreſſed himſelf to this hard Task, to the Obedience of this unexpected Command: Leaving it to God (who, he knew, *was able*,) to Reconcile his own Promiſe, with his Command. Ver. 18. Ver. 19.

By Faith, Moſes, *choſe rather to ſuffer Affliction with the Children of God, than to enjoy the Pleaſures of Sin for a Seaſon: Eſteeming the Reproach of Chriſt, greater Riches, than the Treaſures of* Egypt. Ver. 24, 25. Ver. 26.

On the ſame account, the *Three Children*, would rather venture on a *Firy Furnace*; and *Daniel*, on the *Lyons Den*; than not Obey the Commands of God. Which here (I ſuppoſe) the Apoſtle intimates, when he tells us of thoſe who (*by Faith*) *ſtopped the mouths of Lyons, and Quenched the violence of Fire.* Ver. 33. Ver. 34.

Others were Tortured (ἐτυμπανίσθησαν) *not accepting deliverance*; *Endured cruell Mockings, and Scourgings, Bonds and Impriſonments*; *Were Stoned, were Sawn-aſunder, were Tempted,* (or *Burned alive*,*) *were Slain with the Sword*; *they wandered about in Sheep-skins and Goat-skins*; *in Deſerts, and Mountains, in Dens and Caves of the Earth*; *were Deſtitute, Afflicted, Tormented*, &c. rather than not Obey the Commands of God. And thus, *through Faith, obtained a good Report.* Ver. 35. Ver. 36. Ver. 37. Ver. 38. Ver. 39.

* Mr. *Gataker*, (in his *Adverſaria, Cap.* 44.) thinks that, for ἐπρίσθησαν ἐπειράσθησαν, ſhould rather be read ἐπρίσθησαν ἐπρήσθησαν; Becauſe *Vivicumburium*, or *Burning alive*, being a puniſhment then frequently inflicted on Chriſtians (of which in this Catalog of ſuffrings there is no other mention,) he thinks it more likely that it ſhould thus be here mentioned (with ſuch a *Paronomaſia*, which the Apoſtle ſeems to affect) than that in the Enumeration of their Torments) ſhould be here inſerted, their *being Tempted*. And our Church ſeems to favour this Reading: which, in *the ſecond part of that Sermon of Faith* (where this place is cited at large) hath it thus; *Some have been Racked, ſome Slain, ſome Stoned, ſome Sawn, ſome Rent in pieces, ſome Beheaded, ſome Brent without mercy, and would not be delivered, becauſe they looked to Riſe again to a better ſtate.*

Act. 19. 22. S. *Paul* allſo, as to himſelf, *I go bound* (ſayth he) *in the Spirit to* Jeruſalem, *not knowing the things that ſhall befall me*
Ver. 23. *there*; *Save that the Holy Ghoſt witneſſeth, in every City, that*
Ver. 24. *Bonds and Afflictions abide me: But none of theſe things move me*; *neither count I my Life dear unto me*; *ſo that I may Fullfill my Courſe with joy, and the Miniſtry which I have received of the Lord Jeſus.* Nor would he be diſſwaded (though he
Act. 21. 13. knew thus much) from going thither; *Being ready* (he tells us) *not only to be Bound, but to Dy at* Jeruſalem, *for the Name of the Lord Jeſus.* So great an Incentive there is in Faith, to the Obedience of Gods Commands.

Thirdly; As we are thus to give heed to the Commands of God; So, to the *Threatenings* of God likewiſe, And this is a part of our *Living by Faith* allſo.

Heb. 11. 7. *By Faith* Noah, *being moved with Fear, prepared an Ark, for the Saving of his Houſe.* He being *warned of God, of things not yet ſeen*, (that the World ſhould be deſtroyed by a Deluge, though as yet there appeared no Likelihood of it,) Gave Credit to that Threatening; (while others, its like, Scoffed at it; and at Him too, for giving Credit to it;) and accordingly (by Gods direction) took Care to Avoid it, as to himſelf and his family, while others periſhed in it: *By which he Condemned the World, and became Heir of the Righteouſneſs which is by Faith.*

And I chooſe to give Inſtances, all along, in ſuch Examples as are here cited in the following Chapter (*Heb.* 11.) Becauſe all that *Cloud of Witneſſes* are there deſignedly brought-in, as a Confirmation of what is here aſſerted, That *the Juſt ſhall Live by Faith.*

Prov. 14. 16. Thus *Solomon* likewiſe tells us to the ſame purpoſe; *A Wiſe man Feareth, and Departeth from Evill*, (Forbears the evill of Sin, and Avoids the evill of Puniſhment;) *But the Fool Rageth and is Confident*, (he runs-on without Fear or
Prov. 22. 3. Wit) *A Prudent man Foreſeeth the Evil, and Hideth himſelf:*
Prov. 27. 12. *But the Simple paſs on and are Puniſhed.* (Like as it was, when *Moſes*;

Moſes, from God, threatened the *Plague of Hail* in *Egypt*; *Who ſo feared the Lord, amongſt the Servants of* Pharaoh, *made his Servants and his Cattell to flee into Houſes: But who ſo regarded not the Word of the Lord*, (as not beleeving it,) *Left his Servants and Cattel in the Field*; which were deſtroyed by the Hail; *which Smote all that was in the Field, both Man and Beaſt.* Exod. 9. 20. Ver. 21.

Now *Solomon's Wiſe man*, is the *Good man*; and his *Fool*, is the *Wicked man*. He that *makes a Mock of Sin*; to whom *it is a Sport to do Miſchief*. Who goes on (*as Solomon* ſpeaks of the Wanton Young-man) *as an Ox to the Slaughter, and a Fool to the Correction of the Stocks: Till a Dart ſtrike through his Liver*; *as a Bird that haſteth to the Snare, and knoweth not that it is for his Life.* Prov. 14. 9. Prov. 10. 23. Prov. 7. 22. Ver. 23.

Not, like *the men of* Niniveh; *who Repented at the Preaching of* Jonas: Who, when *Jonah* preached, *Yet forty days*, and Niniveh *ſhall be Deſtroyed*; *Beleeved God, and proclaimed a Faſt*, and that *Every one ſhould turn from the Evill of his ways*; *For who can tell* (ſay they) *if God will Turn and Repent, that we Periſh not?* Mat. 12. 41. Luk. 11. 32. Jonah. 2. 4. Ver. 5. Ver. 8. Ver. 9.

But rather, like Lot's *Sons in Law*, when he warned them of the Deſtruction then coming on *Sodome*; *He ſeemed to them as one that Mocked*; (and accordingly they mocked at him; they looked upon him as one that talked idly, or but in jeſt;) till, in good earneſt, *God rain'd fire and brimſtone on them, and deſtroyed them.* Gen. 19. 14. Ver. 24, 25.

Much at the ſame rate with thoſe *Scoffers* who (as S. *Peter* tells us) *ſhould come in the laſt days*; *walking after their own Luſts*: Laughing at Gods Threatenings, and ſaying (ſcoffingly) *Where is the Promiſe of his coming? For, ſince the Fathers fell aſleep, all things continue as they were from the beginning of the Creation*: (The grave Fathers, that talked of theſe things, be Dead and Gone; and the World goes on, as it was wont to do, notwithſtanding their Threats.) Who if they be told, from God, by his Miniſters, that, *Except they Repent*, 2 Pet. 3. 3. Ver. 5. Luk. 13. 3, 5.

Repent, they ſhall all likewiſe Periſh: They look upon them (as thoſe did on *Lot*) as a company of Brain-ſick men, that
2 Pet. 3. 10. talk idly; *Till ſuddain Deſtruction come upon them; as a Thief*
1 Theſ. 5. 2. *in the Night* (which they did not Expect;) and, *as Pain on*
Ver. 3. *a Woman in Travail; which they cannot Eſcape.*

Pſal. 1. 1. Who firſt, *Walk in the way of the Ungodly, and ſtand in the Way of Sinners*; and then *Sit in the Seat of Scorners.* Till at length (when 'tis too late) they ſhall (with thoſe in *Wiſdome*) be convinced of their own Folly, and Value the Right-
Wiſd. 5. 3. teous, whom before they Deſpiſed: When, *with Anguiſh of ſpirit, they ſhall ſay within themſelves,* (of him, *whom before they*
Ver. 4. *had in Deriſion, and a Proverb of Reproach,*) *We Fools, account-*
Ver. 5. *ted his Life Madneſs; and his End without Honour.* But, *How is He numbred among the Children of God, and his Lot is among*
Ver. 7. *the Saints! while, We have wearied our ſelves in the way of Wickedneſs and Deſtruction; and have not known the Way of the Lord.*

Deut. 29. 19. *Who, when they Hear the words of the Curſe; Bleſs themſelves in their Heart, ſaying, I ſhall have Peace, though I walk in the Imagination of my Heart, adding Drunkenneſs to Thirſt;* (I
Ver. 20. ſhall do well enough, though I take my pleaſure:) *But the Lord* (ſaith *Moſes*) *will not Spare that man,* (he will ſhew him no mercy,) *His Jealouſy ſhall Smoak againſt him,* (who ſins thus Preſumptuouſly, and Promiſeth himſelf Peace, notwith-
Ver. 21. ſtanding Gods Threatenings;) *And all the Curſes written in this Book, ſhall light upon him. The Lord will Separate him unto Evil, out of all the Cities of* Iſrael, (he will Single him out, to
Deut. 17. 13. make him an Example:) *That others may Hear, and Fear, and do no more Preſumptuouſly.* Theſe are thoſe who Beleeve not the *Threatenings* of God; nor *fear* to incur his Diſpleaſure.

But, *Happy is the man that feareth allways:* That ſo *feareth*, as to *depart from Evill.* He that ſo Feareth the Threatenings of God, as to Avoid his Judgments. And *thus to fear*, is to *Live by Faith.*

Fourthly; As we are to beleeve the Threatenings of God:

God: So to Beleeve the *Promiſes* of God allſo: And *ſo* to Beleeve them, as to Reſt upon them; to fetch Strength and Comfort from them. And this is one great part of a Chriſtians Living by Faith.

And of This alſo, we have Examples in the Chapter following.

By Faith, Abraham, *ſojourned in the Land of Promiſe* (the Promiſed Land,) *as in a ſtrange Countrey; dwelling in Tabernacles* (as not taking up his Reſt there,) *with* Iſaac *and* Jacob, *Heirs with him of the ſame Promiſe: Looking for a City which hath Foundations*, (a Firm and well Founded City, inſtead of thoſe Flitting Tabernacles,) *who's Maker and Builder is God.* And his Truſting to theſe Promiſes made him ſo cheerfully to Obey thoſe Commands. Heb. 11. 9. Ver. 10.

By Faith, Sarah, *received Strength, and obtained a Child, when ſhe was paſt Age: Becauſe ſhee judged him Faithful who had Promiſed.* By Faith in the Promiſe, ſhe was the better qualifyed to receive the Accompliſhment of it. Ver. 11.

By Faith, Iſaac, *Bleſſed* Jacob *and* Eſau *concerning Things to come.* Himſelf Beleeving the Truthe of them. Ver. 20.

By Faith, Joſeph, *when he Died, made mention of the Departure of the Children of* Iſrael *out of* Egypt, (as Beleeving the Promiſe of the Land of *Canaan*,) *and gave Commandement concerning his Bones.* Ver. 22.

With many more, whom I forbear to mention: Who all, by Faith, Truſted to the Fullfilling of thoſe Promiſes which God had made.

And here allſo (as we ſaid before) we muſt *ſo* Beleeve, as to act accordingly. And what the *Hebrews* ſay of their *Language*, (*Verba Senſus connotant Affectum*,) is true of other Languages too: *Words of Speculation, imply ſuitable Action.*

We muſt ſo *Beleeve* the Promiſes of God, as to *Truſt* in him, to *Reſt* upon him, to *Depend* on him, who hath ſo Promiſed.

A Chriſtian *Faith*, is not ſo much *Fides*, as *Fiducia:* Not barely an Act of the *Underſtanding*, but of the *Will and Affections.*

Affections. And 'tis generally agreed (by better Criticks, than those that Laugh at it,) that πιστεύειν ἐν τῷ Θεῷ, or εἰς τὸν Θεὸν, (which are the Scripture-phrases) is somewhat more than πιστεύειν τῷ Θεῷ. And answers to what in the Old Testament, is called *Trusting in God*, or *Putting our Trust in Him.* It is not onely *Deo Credere*; but *Deo Fidere* or *Confidere*; (*Deo se Credere:*) To *Trust* God,

Psal. 10. 14. *To Commit our selves to him*; as the phrase is (*Psal.* 10.) *The Poor Committeth himself to thee*; or, (as the Margin reads it, out of the Hebrew,) *Leaves himself to thee.* Or (to the same purpose) *Leanes upon thee* (*innititur Deo,*) as we have it phrased elsewhere.

Prov. 16. 3. *Commit thy works unto the Lord:*

Prov. 3. 15. *Trust in the Lord with all thy Heart*; *and Leane not to thy own Understanding.*

Psal. 37. 5. *Commit thy way unto the Lord, Trust in him, and he shall bring it to pass:* Or (as the Margin tells us it is in the Hebrew) *Roll thy way upon the Lord,* (*Devolve res tuus in Deum:*)

Ver. 7. and (as there it follows) *Rest on the Lord, and Wait patiently for him*; (*Roll thy self on the Lord,* and *Rest in him,* and

Ver. 9. *Wait patiently:*) *For Evil-doers shall be cutt off*; *But those that Wait on the Lord, shall inherit the Earth.*

If any Object (as I find some have done) against this Language (as less Significative, and Improper to express the Nature of Faith, and the Workings thereof,) Because, to *Rest* in God, and *Rely* on him, to *Depend* upon him, to *Lean* on him, to *Commit* or *Leave* our selves to him, to *Roll* our selves upon the Lord, (and the like Scripture Expressions) are but *Metaphors.*

'Tis true, they are so. But so is allso the greatest part of Humane Discourse. And, if we Bar Metaphors, we must Exclude the greatest part of what is Sayd or Written.

Whatever Author we look into; we shall hardly find One Sentence, that hath not, in it, More Tropes than One.

Psal. 18. 2. When the Psalmist says, *The Lord is my Rock, my Fortress, my Strength in whom I will Trust*; *my Bucler, my Horn of Salvation, and my High Tower:* These are all *Metaphors*; But their *Meaning* is easily understood. And

And when we *Truſt* a Friend, upon his Word, to *Help* us in *Diſtreſs*; and tell him, We *Reſt* upon him, We *Rely* upon him, we *Depend* on him, we *Commit* our buſineſs to him, and *Leave* it with him; *Expecting* that he will not *Fail* us, or *Diſappoint* us, and ſuffer us to be *Undone*, to be *Overcome*, to be *Run-down*, to be *Ruined*: Theſe are all *Metaphors*; But, of frequent Uſe, and as Eaſily Underſtood, and more Emphatically ſignificative, than if we ſhould Study for Proper Words, (or Coin new ones, when we find none ready made to our hands,) to ſignify the ſame, as Fully, without Trope. And, if we ſhould, according to the Farſy of the Age, (which affects Exotick words, of Latin or French Extraction, rather than good old Engliſh, though to the ſame Senſe,) inſtead of *Reſting* and *Relying*, make uſe of *Acquieſcence* and *Recumbence*; the caſe is ſtill the ſame; At leſt, the Modiſh and Romantick Speakers ſhould not find fault with it.

Nor ſhould we look upon it, as *Canting*, to make uſe of ſuch Language as the Wiſdom of God thinks fit to Teach us in Holy Writ; and which (as is ſaid) we do commonly make uſe of (without Scruple) in all Humane Affaires.

But further; As Living by Faith on Gods Promiſes, implies a Truſting to him, or Reſting on him: So it implies allſo a *Fetching Strength from him*; and a ſupply of Grace, for the performance of what Duties he requires of us.

Our Saviour tells us, That, *as the Branch cannot bear Fruit of it ſelf, except it abide in the Vine*, (and receive ſupply of Sap, Juice, and Nouriſhment from it:) *So neither We, except we abide in Him*, (and accordingly receive Supply from him:) *For, without him, we can do Nothing.* Joh. 15. 4. Ver. 5.

And S. *Paul* tells us, That *the Life which he lives, he lives by the Faith of the Son of God*; and that *it is not ſo much Himſelf that liveth, as Chriſt liveth in him.* Gal. 2. 20.

It is *of His Fullneſs that We receive Grace for Grace.* Joh. 1. 16.

'Tis *the Spirit which he giveth us*, that is *the Well of Water, Springing* Joh. 7. 37, 38, 39. Joh. 4. 14.

Springing up to Everlasting Life. And it is, *by Faith*, that *We Draw Water from these Wells of Salvation.*

Isa. 12. 3.

Rom. 8. 26. When *we know not what we should Pray for as we ought*; It is this *Spirit that helps our Infirmities, and makes Intercession for us.*

Phil. 2. 13. When we cannot, of our selves, even *Think as we ought: It is God worketh in us, both to Will, and to Do, of his good pleasure.*

Collect for Easter Week. Or (as our Church phraseth it) It is *by his speciall Grace Preventing us*, that *he puts into our Minds good Desires*; and, *by his Continual Help, we bring the same to good Effect.*

Phil. 4. 13. Or (as S. *Paul* of himself) *I am Able to do all things, through Christ that strengtheneth mee.*

Jam. 1. 5. Now this *Strength*, from God, we fetch by *Faith. If any man lack Wisdome* (and the like we may say of other Supplies,) *Let him ask of God, and it shall be given him: But let him ask in Faith, nothing wavering.* Ver. 6. Jam. 4. 2. *Ye Have not, because Ye Ask not*; Ver. 3. *and Ye Ask and Have not, because ye Ask Amiss.* Ver. 15. And *it is the Prayer of Faith, that saveth the Sick*; (and the like of other Mercies.) Heb. 4. 2. *The Word Preached, did not Profit them* (who are there spoken of) *not being mixed with Faith, in them that heard it.*

And, for want of such Exercise of Faith, we may oft Loose those Mercies, which otherwise we might obtain.

And, even in *Miraculous Cures*, there was somewhat of *Faith* requisite, to put them into a capacity of Receiving a Cure. Act. 14. 9, 10. S. *Paul*, at *Lystra*, seeing *the Cripple, impotent in his feet*, (and *perceiving that he had Faith to be Healed,*) *sayd to him, Stand upright.* Luk. 7. 50. And Christ, to *Mary Magdalene*; *Thy Faith hath saved thee.* And again, to one of the ten Lepers; Luk. 17. 19. *Thy Faith hath made thee whole.* And, to the Father of the Demoniack, praying him to *have Compassion on them, and heal his Son*; Mar. 9. 22. *If thou canst Beleeve*, saith Christ, Ver. 23. *all things are possible to him that Beleeveth*; who thereupon replied, Ver. 24. *Lord, I Beleeve, help my Unbelief*; and obtained the Cure.

And

And, contrarywiſe, of his own Countrey-men, it is ſayd, *He did not* (or, *could not do,*) *many mighty works there; Because of their Unbelief.* Mat. 13. 58. Mar. 6. 5, 6.

And, though *Miracles* be now ceaſed; yet the Effects of *Faith* are not. And, in purſuance of Gods Promiſes, That *Whatſoever we ask in Prayer, Beleeving, we ſhall Receive*; We may ſtill expect a ſuitable Supply. Eſpecially, if we take it with that Limitation, that, *If we Ask any thing, according to his Will; he Heareth us:* And will, accordingly, Grant us the things we Ask (in Faith) or, at leſt, what ſhall be Better for us. And, this is *to Live by Faith.* Mat. 21. 22. 1 Joh. 5. 14.

Now if thus (as is ſayd) we can *Live by Faith*; and, while we be Faithfull in the diſcharge of our Duty, Truſt God upon his Promiſes; and, from Him, Fetch a ſupply of Strength, and Grace; Direction, and Conſolation: This will naturally work in us,

1. An humble *Submiſſion* to his Will. *The Will of the Lord be done. Not, as I will; but, as Thou wilt.* Act. 21. 14. Mat. 26. 39.

2. A quiet *Contentment* in every Condition. (*It is the Lord, let him do what ſeemeth him good. We are Leſs than the Leſt of thy Mercies. Thou haſt Puniſhed us Leſs than our Iniquities deſerve. Why doth the living man Complain? It is the Lords Mercy, that we are not Conſumed, becauſe his Compaſſions Fail not.* 1 Sam. 3. 18. Gen. 32. 10. Ezr. 9. 10. Lam. 3. 39. Ver. 22.

3. A *Patient Waiting* Gods leiſure. (*He that Beleeveth, maketh not Haſt. The Viſion is for an Appointed Time, and, in the end, it will not Ly: Though it Tarry, Wait for it, It will ſurely come.* Iſai. 28. 16. Hab. 2. 3.

4. An *Acquieſcence* in Gods Wiſdome, as to Events. (*Caſting our Care upon the Lord; who careth for us.*) Not, by a Supine Negligence, or Careleſſneſs, as wholly unconcerned: But, while we are Carefull to do our Duties, leave the Care of Succeſs to God; who hath Promiſed, That, *He will not leave us, nor forſake us*; And, that *All things ſhall work together for Good, to them that love God.* So that, if things be 1 Pet. 5. 7. Heb. 13. 5. Rom. 8. 28.

not just as we could wish; they will at last by so as God sees Better for us. And, if (*singly*) some things may seem, for our Hurt; yet (*taken all together*) they will *Work together* for Good.

5. An *assured Hope*, that, in the End, All shall be well; how contrary so ever things may seem at present. (As *Children of faithfull* Abraham: *Who, against Hope, Believed in Hope, That he might be the Father of Many Nations: Not considering his own Body, as now dead; nor the Deadness of* Sarah's *Womb; Nor Staggered at the Promise of God, through Unbelief: Being fully perswaded, that he who promised, was Able to perform.*

Gal. 3. 7, 9.
Rom. 4. 18.
Ver. 19.
Ver. 20.
Ver. 21.

And this, both as to the *Church of God* in general, (*That the Gates of Hell shall not prevail against it.*)

Mat. 16. 18.

And, as to *Our selves* in particular. As *Knowing, whom we have Trusted; and, that He is Able to Keep what we have Committed to him:* That *He who hath Begun a good Work, will perfect it, unto the day of Jesus Christ:* That *none is able to pluck us out of our Fathers hand:* That *Nothing shall be able to separate us from the Love of God, which is in Christ Jesus our Lord:* That *the Lord shall deliver us from Evill Work; and will preserve us to his Heavenly Kingdome: To whom be Glory for ever and ever.* Amen.

2 Tim. 1. 12.
Phil. 1. 6.
Joh. 10. 29.
Rom. 8. 39.
2 Tim. 4. 18.

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